2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1

includes five districts or pariahes, Sciossi, Kiri, Planti, and Givagni, that the territory of Shala is also in Pulati, and that "in it are the vestiges of an ancient city called Mauricum and the remains of seventeen sacred edifices, of which one was said to have belonged to the Benedictines." Mention is also made of the tribes of Salza (now Seltzi), Toplana, and Duscman (Dushmani), all of which still exist, and of "Blachia," not now identifiable. All the above-mentioned, we are told, "faithfully cultivate the Catholic faith. Like the Klementi and others of the mountain folk, they are free from Turkish servitude and free from all Turkish taxes." We thus see clearly that under their own clergy they occupied the same position as did Montenegro under its clergy. The popular tale that Montenegro alone resisted absorption by the Turk is not true.

The Montenegrin tribes, owing to the continuous support of Russia, however, obtained recognition, and were enabled to establish a ruling family, whereas the Albanian tribes, divided into several dioceses and with no leading Albanian family, did not succeed in forming an organic whole.

Pulati is difficult to define, as the limits of the diocese of Pulati extend farther than the district called Pulati by the people. Lower Pulati includes four tribes:—

1. *Plani.*—A Catholic tribe of one bairak, and consists of three stocks, which are intermarriageable and trace descent from Klementi, Merturi, and from the "Anas" (ancient population).

2. *Ghoanni.*—A small Catholic tribe of whose origin I have no information. The Bishop of Pulati has his humble residence in this tribe land.

3. *Mgula.*—Also a small Catholic tribe.

4. *Kiri* traces descent from two stocks—one from Kuchi, the other from Ipek. It is Catholic.

The other tribes of the diocese of Pulati, in what is called Upper Pulati, are:—

1. *Shala.*—A large tribe which played much part in Albania's struggle for independence, occupies all the upper part of the valley of the river Shala, and reaches to the summits of the mountains, which form the watershed on either side. Shala consists of four bairaks which all descend from a common ancestor. Shala, Shoshi, and part of Mirdita tell that they descend from three brothers, who fled from eastward, presumably from Kosovo, when it was overrun by the Turks some time in the fifteenth century. One had a saddle ("shala" in Albanian); the second a winnowing sieve ("shoshi"), and the third had nothing, so he said "Mir dit" (Good day) and went off. Shala, Shoshi, and three bairaks of Mirdita, being thus consanguineous, do not intermarry. Shala tells that when its ancestor arrived there were already small,

INDUSTRY

651 Taxation on new property does not exist
all new buildings being fully free of all taxation for a long number of years.

457 The Albanian Government is always ready to extend all facilities in its power to encourage foreign industries to establish business branches, factories and store houses for their products.

651 Customs duties are low, in some instances negligible or entirely eliminated.

000 When we consider the fact that a Ford automobile, costing in the United States about $500.00, with the customs duties and taxes sells in France for about $1,200.00, and that if the same automobile would be shipped directly to Albania, where the parts would be assimilated and sold from Albania, the automobile would be available to the European public for about $650.00 to $800.00, this clearly gives us a good example of low customs duties and taxation in Albania.

From Albania it is easily and most conveniently possible to supply the needs of Bulgaria, Greece, Italy, Rumania, Yugoslavia, and other countries.

ALBANIA YESTERDAY AND TODAY

454 Existing laws and current legislation en-
457 courage the investment of foreign capital and technical experience. Albania imposes no embargo upon the re-export of capital or dividends, nor are there any exchange restrictions. The fact of the matter is that foreign investments are absolutely safe and not subject to confiscation. Albania's record for protecting foreigners and foreign capital is irreproachable. Taxation is moderate and equi-
• 651 table.

[Constitution]

ARTICLE 32

641 Defense of the country is the highest duty and greatest privilege of any citizen.

[687] Treachery against the people is the greatest crime.

Military service is obligatory for all citizens.

ARTICLE 33

651 Every citizen must pay taxes according to his income.

The state fixes taxes, and exemption from the same is determined by law.

ARTICLE 34

687 Citizens cannot use the rights given them by this constitution in order to change the constitutional regime of the People's Republic of Albania in an undemocratic manner. Any act of this kind is illegal and carries with it punishment as prescribed by law.

ARTICLE 35

563 In the People's Republic of Albania national minorities enjoy all the rights enjoyed by other citizens as well as freedom to use their own language and develop their own culture.

ARTICLE 36

641 The People's Republic of Albania gives the right of refuge to citizens of other countries who are persecuted for their activities in behalf of democracy, national liberation, rights of the workers, or scientific and cultural freedom.

PART TWO
STATE ORGANIZATIONS

TITLE I
Highest Organs of the State

646 (a) People's Convention

ARTICLE 37

The People's Convention (Parliament) is the highest organ of the state of the People's Republic of Albania.

ARTICLE 38

The People's Convention maintains the sovereignty of the

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

number is limited only by the amount of winter grazing available, which small owners find, and have always found, in the oak zone. In Turkish times, when Albania and Macedonia were both Turkish provinces and had no customs barriers between them as they have now, large owners sought it on the roomy plain of Salonica. Since Albanian emancipation in 1912 they have been confined to the more meagre pastures on the seaward side of the coastal plain at home, a restriction which has entailed a considerable cutting down of their flocks and herds. Nevertheless, in 1936–7 taxes were paid on 1,424,965 sheep, 773,969 goats, 144,763 cattle and 44,318 horses in the whole of Albania;[1] there are no separate figures for its northern half. Many more animals ran about the houses, unregistered and free of tax. For Albanians the importance of sheep lies, it should be noted, not only in their wool and meat as in England, but in their milk and the butter and cheese made from it.

If only the coastal plain were more spacious, it would be a perfect complement to the mountains for pastoralism on the grand scale. In the portion south of Lesh the rivers Drin, Mat and Ishm, entering the sea at points less than 6 miles apart, have created what is virtually one vast delta of mud and swamp, lush undergrowth, and trees that have come too quickly to maturity. Farther south, swamps of the same type cover much of the Plain of Durrës, and a great lagoon extends to the very outskirts of the town. Two more lagoons and a series of swamps mark the estuaries of the rivers Shkumbî and Seman on the coast of Myzeqe. More marshes and the lagoon of Kakarriq outline the course of the River Buenë in the north.

On the coast the average yearly rainfall is 39–47 inches, against 57 at Shkodër, 67 at Krujë and 72 at Pukë, an inland place 39 miles east of Shkodër. Albania is one of the wettest countries in Europe because so many of its ranges run from north to south and are high enough to intercept the rain-laden clouds that drift in from the west. The first rains fall in October when it is still hot on the coastal plain. The moisture and the heat combine to produce a luxuriant crop of new grass by the time that the sheep come down from the mountains.

This grass is found, not only in the hay meadows and swamps, but also, owing to the violence of the winter rains, on all the arable land,

[1] Gashi, *Shqipnija*, p. 117.

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

here and there. After the introduction of modern codes of justice they had little chance to emerge.

Above all elders, in both Mirditë and the adjacent tribes, came the Gjomarkaj family. This family was regarded as the source of all knowledge of the mountain law and represented the final court of appeal. The villagers of Martanesh carried many of their graver troubles to its head, but at the same time had often a 'special elder' whom they consulted in such cases. Selim Peshku, who died about 1910, was the latest example. The tree under which he sat dispensing justice in Martanesh is still shown. In the north the bishop or a specially gifted priest was the ultimate referee. They were consulted not so much for their knowledge of the law but because of their reputation for probity.

Functionally the brotherhood elders of Mirditë were represented in the Malësi e Madhe by the 'ward elders', who ruled and judged in their own small community, the village ward in which they lived. They were more commonly called *gjobtarë* ('fine-collectors') from their primary function of collecting fines. As legal functionaries they resembled specialist elders rather than brotherhood elders because they were ordinary tribesmen and owed their position as elders, not to hereditary right, but to special appointment. They were selected, however, not by the public like the specialists, but by the local bajraktar or voivode. On taking up an appointment to judge or arbitrate they were known as 'soul elders', on account of the solemn phrases with which they were commissioned. The commissioning bajraktar or voivode first asked, 'Do you pledge your souls, elders, that it was so?' On receiving their assent he laid a stone on the ground before them, saying, 'With body and soul, with a stone in front of you and with God's justice set these two people straight in any way that you can see'. It goes without saying that only upright men were willing or were asked to accept a charge laden with such danger to their soul after death. These northern ward elders had no connexion with the ward elders of Godolesh near Elbasan, who were seven in number for the six wards (mëhallë), all subordinate to the paid non-hereditary headman and his two assistants.

Another functional type, which was most important for the repression of crime and was found everywhere, was constituted by 'juror elders'. When trying a case, the judging elders might decide to make one of the disputants take an oath that he was not guilty.

Every inhabitant had two names: a Christian name, under cover of which he refused military service; and a Moslem one, under which he refused to pay poll-tax. Constantine Suliman declared the plan worked admirably, and his tribe was practically independent. Pressed by my Christian interpreter, who was grieved at the absence of any religion, our host said that when a priest occasionally visited the place he was allowed to baptize all children that had meanwhile been born. A 553 702 651 A 852 771

It was a fit spot for seeing, for the first time, the soothsaying of ancient days. A 574

The two armed men sent with me as escort gorged the meal, and grinned affably at the heads of tribesmen which now and then bobbed up from behind bushes to peep at us.

Then Constantine Suliman picked up the fowl's breast-bone and held it against the sun. He carefully traced all the lines made by the marrow, and said gravely: "One of us five will die within a fortnight." All took it very seriously, except my interpreter, who was an employé of the British and Foreign Bible Society, and said it was very wrong to read bones, but was uneasy. He and I survived the fortnight. I have always hoped that Constantine Suliman was not the one—if any—who was shot. I saw him last, against the sky, waving dignified farewells to us, and remember him as the man who had lived eighty years and never seen peace, but had kept his honour clean according to his lights—and which of us can say more? A 787

All through the North Albanian mountains I found the reading of bones common and greatly believed in. In times of danger and political tension the primitive rite in wild surroundings was sometimes strangely dramatic.

In Montenegro, too, the custom was common. I saw the bones read there in October 1912, just before Montenegro declared war and set the war-ball rolling which has not yet quite stopped. Battalions of up-country Montenegrins were pouring into Podgoritza and camping near the barracks. I wandered among them. An old man a-squat on the ground with some comrades was hungrily devouring some food they had brought with them. He raised a well-picked mutton bladebone against the autumn sun and stared and stared. I waited, and he cried out despairingly. His comrades jeered. But the old man turned to me and said: "I see blood everywhere—much blood." The younger men said it must be Turkish blood and were cheerful. But the old grey-head had seen war before they were born and was uncomforted. Sadly he told me he feared it meant evil, and I left him staring into the bone in vain search of hope. He read, indeed, but too truly. The war of 1912, into which Montenegro rushed with such hope of greatness and glory, was the beginning of the end of Montenegro. M 787 M 781